

SUOMI

THE LAND

OF

A THOUSAND LAKES

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„THE LAND OF A THOUSAND LAKES”.

A SHORT DESCRIPTIVE ACCOUNT OF
THE GRAND DUCHY
OF
FINLAND

BY
GUST. A. HIDÉN.

WITH NUMEROUS ILLUSTRATIONS
AND
MAP OF FINLAND.



METHODIST BOOK-ROOM
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PREFACE.

High up in the far north, dwells a people, who have neither the opportunity, nor the desire, to take up any important position on the political scenes of the world.

For this reason, it may be, this country and people are too often passed by unobserved. But, though laurels be not acquired in the manner implied, the aim of this noble race is, as far as culture is concerned, to press forward on the road of development and advancement, and thus maintain, in all tranquillity, their position among the number of nations.

With a view of further bringing this country, and the life which even here pulsates, before the Anglo-Saxon race the following unpretending lines are now presented for perusal.

The Author.

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NATURAL CONDITION OF THE COUNTRY.

FINLAND (in Finnish Suomi) is situated to the N.E. of the Baltic Sea, between 60:th and 70:th degree of latitude.

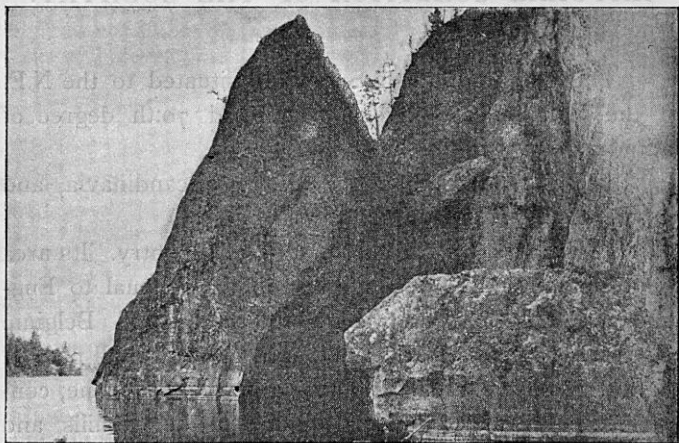
It is bounded on the N.W. by Scandinavia, and on the E. by Russia.

Finland is by no means a small country. Its area is estimated at 144,000 square miles, or equal to England, Ireland, Scotland, The Netherlands and Belgium together. Notwithstanding this fact, only a small portion of this extensive area, or about 8 per cent of same, consists of cultivated ground; 60 per cent being hills and woodland, 20 per cent swamps and moors, and 12 per cent lakes.

The firm and rocky foundations of Finland are covered principally with masses of gravel, clay, and sand, which have congelated on the surface in archaic times.

These agglomerations of gravel and sand, form high and peculiarly looking chains of hills, which run through the country. Farthest north are the glaciers.

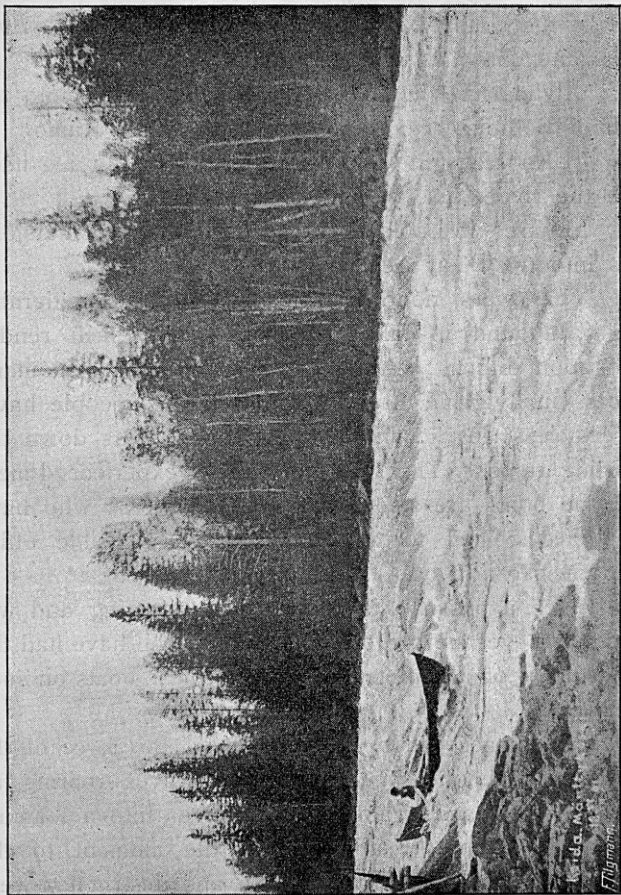
The most extensive group of the range is Haldesjock in Lapland, situated to the N. of the Polar-circle, the highest peak of which is nearly 4,000 feet. As this range however stretches itself southward, it gradually subsides into low rocky elevations, the highest not being more than 300 feet above the level of the sea near the coast, and 1,000 feet in the interior.



Some „Rocky Mountains“ at Lake Ladoga.

The chain of hills, which by means of the mountain-ridge of Maanselka, ramifies from the Norwegian glaciers, separates the water-basin into five principle systems of communicating lakes. —

„The Saima,“ lying farthest eastward, comprises 120 larger lakes, together with thousands of smaller



Carried by the Current.

Wanda No. 10
Pittman

ones, and finally flows through the river Wuoksen out into Lake Ladoga.

„The Päijäne“ comprises the centre of the southern part of the country, and has its outlet through the river Kymmene, into the Gulf of Finland.

„Pyhäjärvi“ in the S.W. has its outlet into the Gulf of Bothnia, after flowing into the river Kumo.

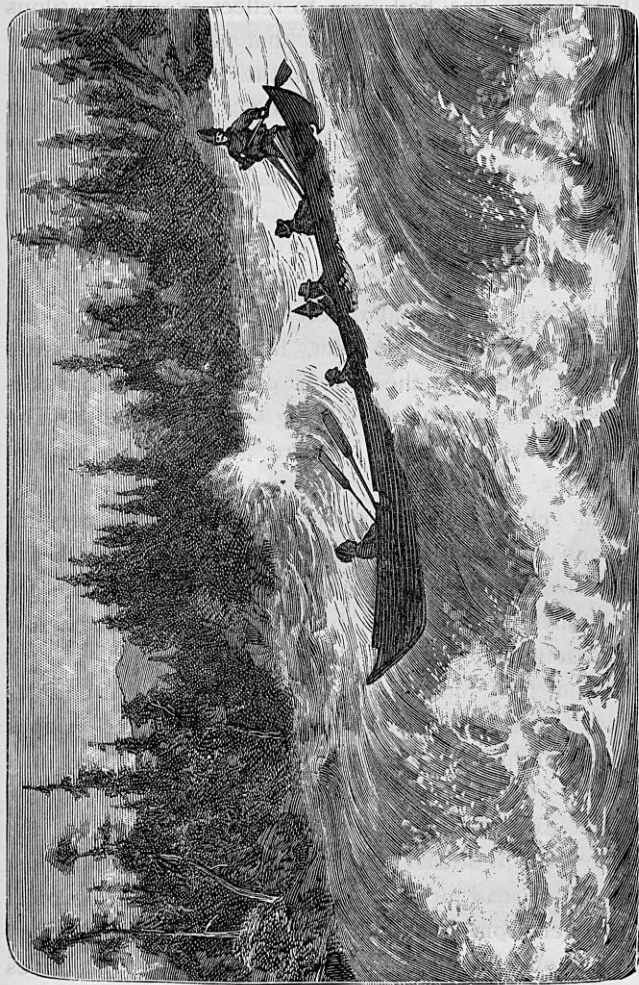
„Uleå“ falls into the same Gulf, after uniting itself with the river Uleå.

„Enare“ in Lapland, after joining the river Patsjoki, falls into the Polar Sea.

The rivers, none of which are of any considerable length, abound in falls and whirl-pools, which render navigation difficult. Although these rivers are in many places unnavigable in an ordinary way, people have, nevertheless, learnt to steer long open boats down the whirling rapids. The crew consists of experienced men, and the boats are steered by licensed pilots, who have been accustomed to this hard and responsible office from their childhood.

Such a passage is immensely interesting and will certainly never be forgotten by those, who have had the opportunity of accompanying one of these boats on such a trip.

The boat rushes on, carried by the force of the stream at a terrific speed, with high waves roaring all around. Now and again the craft dives into a foaming whirlpool, so that it appears for the moment to the inexperienced traveller, as if death and destruction were near at hand. However, in the meantime, the pilot steers



Method of going down a Rapid.

calmly through the surge with a sure and firm hand, and before one has had time to reflect over the perilous situation, the traveller discovers that all danger is over.

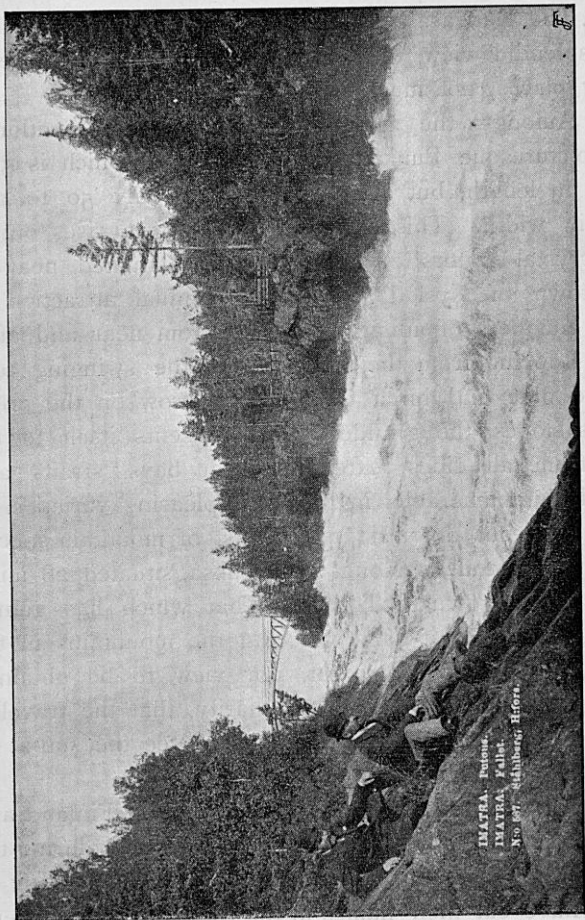
The most powerful of all the Finnish rapids are the widely renowned falls at Imatra, — the grandest and most forcible waterfalls in Europe. The enormous collection of water in the Saima lake district, which has hitherto had a space of 300 feet, has here to force its way between two large steep rocks situated within 50 feet of each other.

Although the actual difference in the levels of the stream is only some 60 feet, the enormous pressure brought to bear on the power of this element, makes it, nevertheless, the most imposing sight imaginable. The roaring of the fall can be heard at a distance of five or six miles.

The chains of hills just mentioned are peculiar formations of gravel and sand, which run through the country in almost a direct line, over hill and dale for tens of miles at a stretch. In many places, their narrow ridges extend like bridges across the lakes.

From the summit, on which there is oftentimes scarcely room for a footpath, the descent slopes with precipitous declivity from ten to a hundred feet deep.

For example, such a range is Syrjajarju, in the province of S:t Michel; the summit of which, only just permits of a road across. Rails on each side protect the traveller from falling down the 100 to 150 feet deep precipices on either side. From the distance, this gives



Imatra Rapids.

IMATRA. Peijonen.
IMATRA. Fallet.
No 697. Adahberg, R. For.

to the hills the appearance of being, as it were, a gigantic bridge.

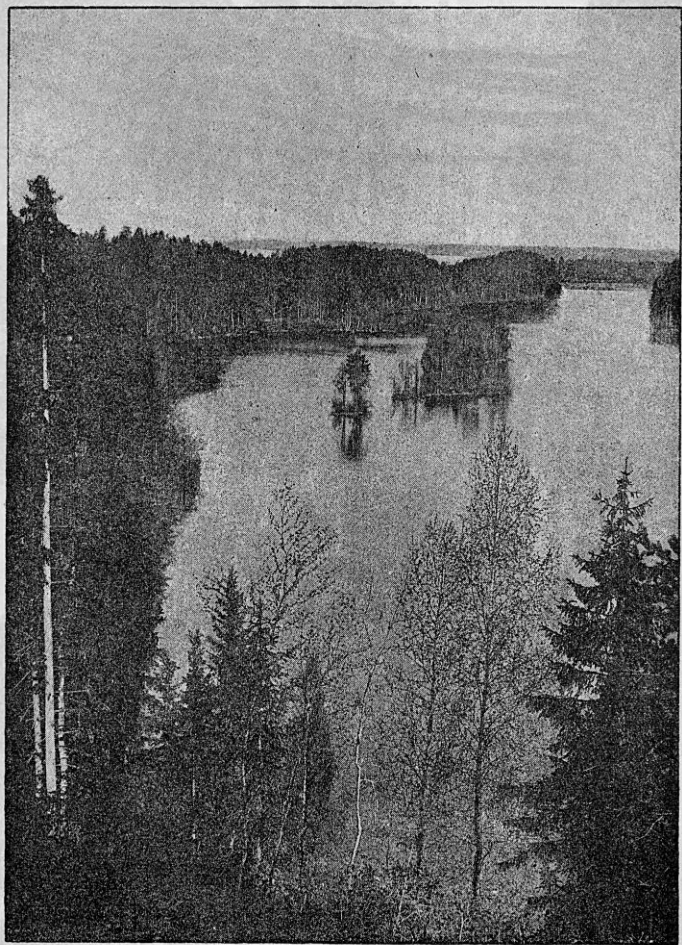
The Kangasala chain of hills, which are noted for the splendid view to be had from the summit, are in many places, not much wider.

Amongst the most renowned, must be mentioned the picturesque Punkaharju in Savolaks, which is 5 $\frac{1}{2}$ miles in length, but at the same time only 50 to 200 feet in width. This elevation of 100 feet, rises out of the crystal waters of Lake Puruvesi, situated near to the town of Nyslott, and is the annual attraction of large numbers of admiring tourists from near and afar.

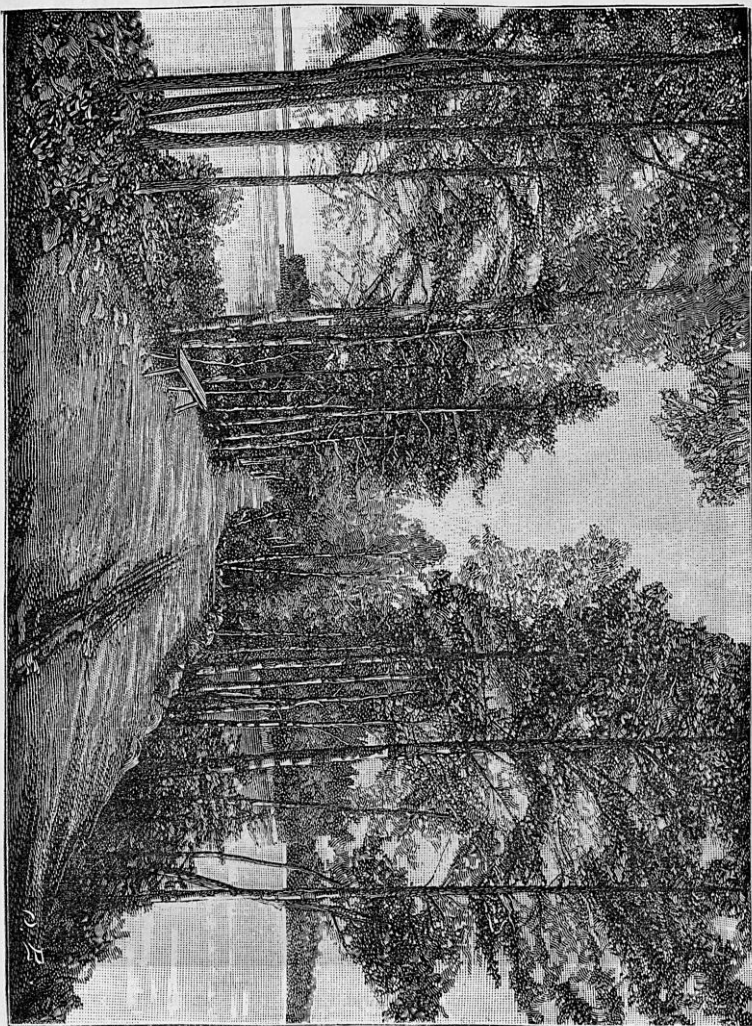
Looking from the summit over the swinging tops of the pine and birch trees, which grow on the precipitous slopes, the grandest view presents itself to the eye from all sides, extending over bays, straits and islands innumerable, in the most pleasing varieties.

Last, but not least, on the list of mountain specialities in Finland, is Mount Aawasaksa, situated 28 miles north of the town of Torneå. That which has gained Aawasaksa such a name amongst the mountains in the north, is neither its height, nor view to be obtained from its summits, but the peculiarity, that the traveller does not need to go further north to see the sun at 12 o'clock on Midsummer night.

For this reason, many travellers from Finland and other countries, assemble here in the summer during the time of the solstice, to see the midnight sun. Many of these have cut their names in the rocky precipices there, in remembrance of their visit to this famous spot.



Punkaharju.



Considering its northerly position, the climate of Finland is far warmer than is generally supposed.

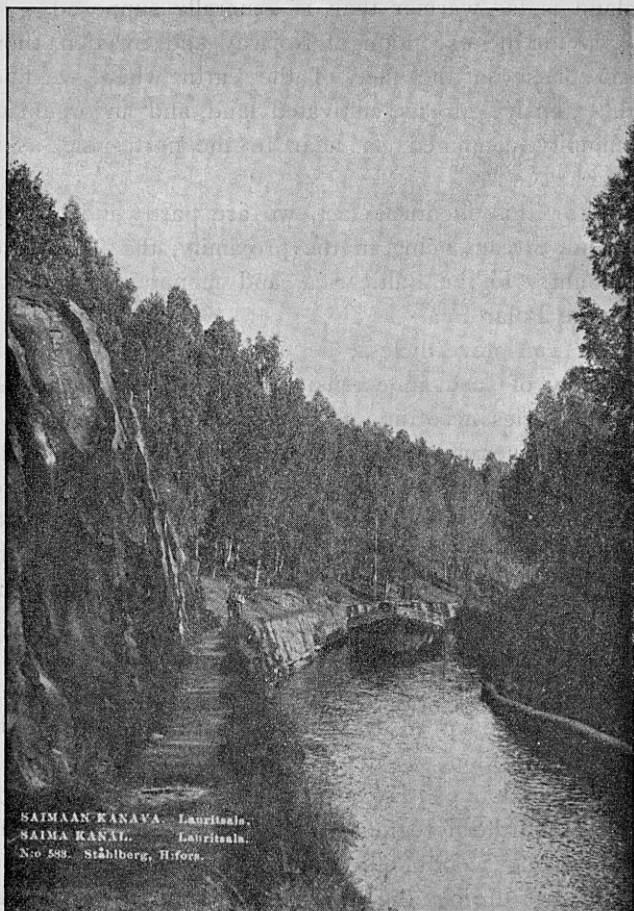
With the exception of Norway and Sweden, there is no place on the face of the earth where we find, both extensive forests, cultivated land, and an organized community combined, so near to the north-pole, as in Finland.

For this identical fact, we are partly indebted to the Gulf-Stream being in the proximity, the position of the country to the Baltic Sea, and mountain protection from the Polar Sea.

It can nevertheless, be easily understood, that in a country of such an extensive area, the climate considerably varies according to the situation.

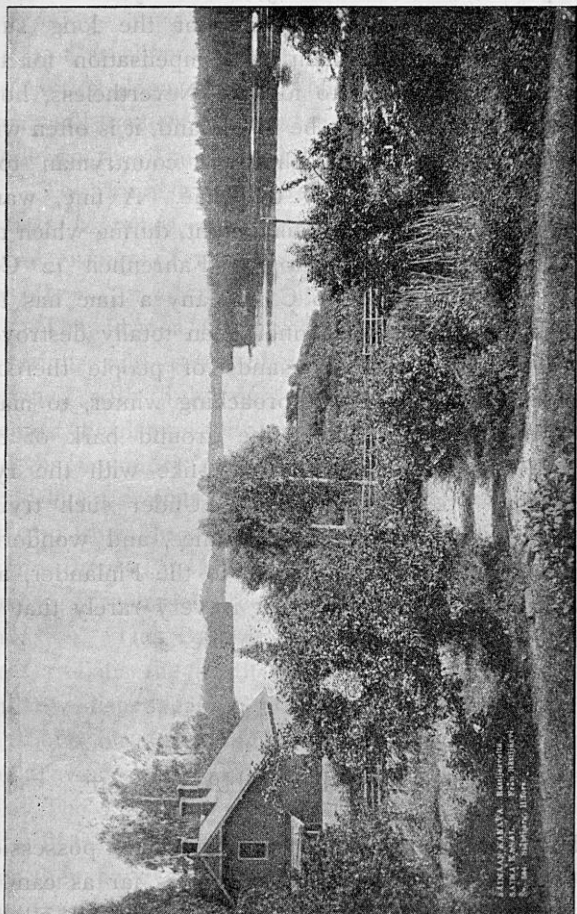
The average temperature on the west coast of the country is 24 degrees Fahrenheit ($4\frac{1}{2}$ Celsius), further east, and in the southern districts of the interior a degree or two lower, and still further north and eastward, the degrees are still less, though never below freezing point, until north of the Polar-circle.

The summer is generally accompanied by great heat, 54 degrees Fahrenheit (30 Celsius), is nothing unusual, not even in Lapland. In consequence of the northern position of the country, midsummer time is as one continuous day, which gives a singular charm to these northern regions, impossible to describe. The birds of the woods only go to roost for a couple of and hours during the light summer nights, and the country people resemble in this respect, the feathered inhabitants of the woods. Three or four hours of



SAIMAAN KANAVA. Lauritsala.
SAIMA KANAL. Lauritsala.
No 588. Ståhlberg, H:fora.

Saima Canal.



Lake Rätijärvi.

ALVARO JARVA, Rätijärvi.
SÄVÄLÄN, Rätijärvi.
SÄVÄLÄN, Rätijärvi.

slumber is considered by the Finn, as quite sufficient at this precious time of the year. They thus understand, how to best turn to account the long summer days bestowed on them, in compensation for the long winter nights soon to follow. Nevertheless, however fine the summer may be in Finland, it is often with a trembling, anxious heart, that the countryman toils on at his daily task during the time. A fine, warm day, can be followed by a chilly night, during which the temperature can go down to 30 Fahrenheit (2 Celsius) and even to 26 F. (6 C.). Many a time has the glorious harvest in this manner been totally destroyed in a single night, and thousands of people thereby, destined through the long approaching winter, to make up for the failure, by mixing the ground bark of the pine tree, chopped straw and such-like with the rye, of which they prepare their bread. Under such trying circumstances, the tenacious endurance, and wonderful resignation, qualifications peculiar to the Finlander, are displayed in all their lustre. It is very rarely that he is heard to complain of his lot in life.

POPULATION, LANGUAGES, etc.

THE time when Finland was first taken possession of by man, is unknown. Nevertheless, as far as can be traced, the Laplanders were the first to settle there. Whether their Finnish kinsmen, or people of German

origin came afterwards, is a subject on which opinions differ, and between which, the result of continued investigations must eventually decide. In the meantime, it is not at all improbable, that the Swedes came over and settled down on the Åland Islands, and from thence advanced further towards the country, taking up their abode on the islands round the Finnish coast.

The Finnish race are commonly divided into two distinct branches, the Tavastes and the Carelians; the characteristics of the one being a striking contrast to the other.

The former possess little activity of mind, are of a serious and reserved nature, indolent and slothful. Satisfied with little, they are capable of enduring the greatest hardships with the most wonderful resignation, and display much perseverance in their work.

The Carelians, on the other hand, are lively, cheerful and sociable. Though easily cast down, they soon regain their usual vivacity of temperament; thus portraying a complete contrast to their neighbours, the Tavastes. The Tavastes inhabit the south-western, and the Carelians the north and eastern part of the country. The Swedish speaking portion of the inhabitants are to be found on the Åland Islands, and along the coast of the provinces of Wasa, Åbo, and Nyland.

The Finnish people distinguish themselves by their natural taste for music, singing and poetry. It is said, that they have a song for every joy and every sorrow, and the ancient Finlander certainly had more faith in the power of song, than he had in the sword.

Somewhat singular it nevertheless is, that the Finnish magicians, in olden times, did not consider it necessary to have either magic-wands or ceremonies, in the performance of their witchcraft. The word vocally rendered was considered sufficient. One necessary claim notwithstanding was, that life was introduced into the song rendered, by way of wit and knowledge; and acquaintance with the innermost matter, in connexion with the derivation of their „original“ magical word.

In the Finnish song, everything appertaining to life, feeling and rhetoric, is portrayed and harmonizes in the most pathetic manner with the vocal interpreter. There are few people, who can present a greater amount of warmth, heartiness and real sentiment, with more effective art, together with poetry of finer fragrance, than what is displayed in these simple unassuming national ditties; which by their contents and melody combined, forcibly speak to the listener in a wonderful, sad, touching way.

The most remarkable of the Finnish songs are the Epic verses, which have recently been collected together into one large national collection called „Kalevala“. This has already been translated into English and several other languages, and by the eminent philologist, Professor Max Müller, placed on a level with the great epopees of the world. The fact that these ancient pagan songs could be preserved on the lips of the people through centuries past, is a striking proof of the Finlanders' love for poetry and lyric.

These melodious strains have had an excellent ally in the Finnish language.



A Finnish Cantele Player.

Possessing the finest accord of sound between the vowels and consonants, wherein it has been compared to Italian, and being perfectly free from the unpleasant harsh sounds so prevalent in the Slavonian tongues, there are few languages so admirably adapted for vocal expression. It possesses, as in the French language, a decided accent.

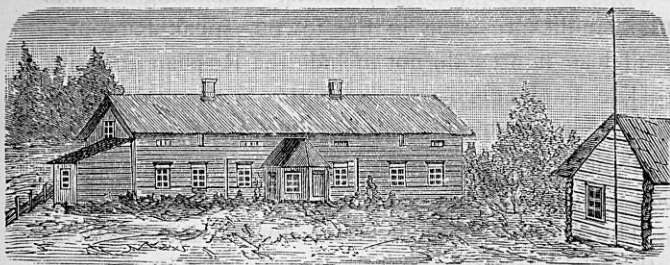
The Finnish language is moreover, excessively copious in the ramification of its words and composition. The French geographer Elisée Reclus remarks, that the poetical language of the Finns, before all others, is distinguished for its softness of sound and exuberance of style. The Finnish language belongs to the Finno-Ugrian tongues and differs altogether from the Swedish and other European languages.

In consequence of the different nationalities residing in the vicinity to each other in Finland, special opportunities are afforded for gaining an insight into the several languages spoken.

To be able to fluently converse in two languages is such a general thing, that no importance is attached thereto and many are such linguists that they can both speak and write three or four, with the greatest of ease.

The greater part of the population is of Finnish extraction.

According to the census taken December 31 1895 the number of inhabitants was 2,520,427 persons, of which 85 per cent speak Finnish and 14 per cent Swedish.



A Finnish Farmhouse.



A Finnish Cottage. (The birthplace of Eliás Lönnrot.)

About 6,000 persons, chiefly consisting of merchants' families residing in the towns, speak Russian.

(These figures do not include the Russian garrison.)

The Laplanders, who were the first settlers in the country and inhabitants of the most northern part, are only about 1,000 in number. Other nationalities about 3,000.

The Finnish peasantry are divided into two classes, the „real landowners“, and „tenantry“.

The „landowners“ are the farmers whose territory often extends over considerable tracts of forest, rock and agricultural land.

The „tenantry“ include the labouring peasant, whose plot of ground is a pie rented from the farmer for a certain number of years or lifetime, payable either in money, in kind, or labour; the cottager, whose only acquisition is a small garden; and the lodger, together with all other subordinates in service.

HISTORICAL REVIEW.

THE history of Finland properly commences in the year 1157, when Eric the Pious undertook the crusade to Finland, landed at the mouth of the river Aura, (where the town of Åbo was afterwards built) conquered the inhabitants, and compelled them to be baptized. The king was accompanied by an Englishman, S:t Henry, who afterwards remained in the country and became the first bishop there. He worked most assiduously for

the establishment of Christianity in the country and died at last a martyr, at the hands of a pagan Finn named Lalli, who struck him a death blow with his axe, on the frozen lake Kjulo, situated not far distant from the present town of Björneborg. Henry's successor, Bishop Thomas, was also of English origin.

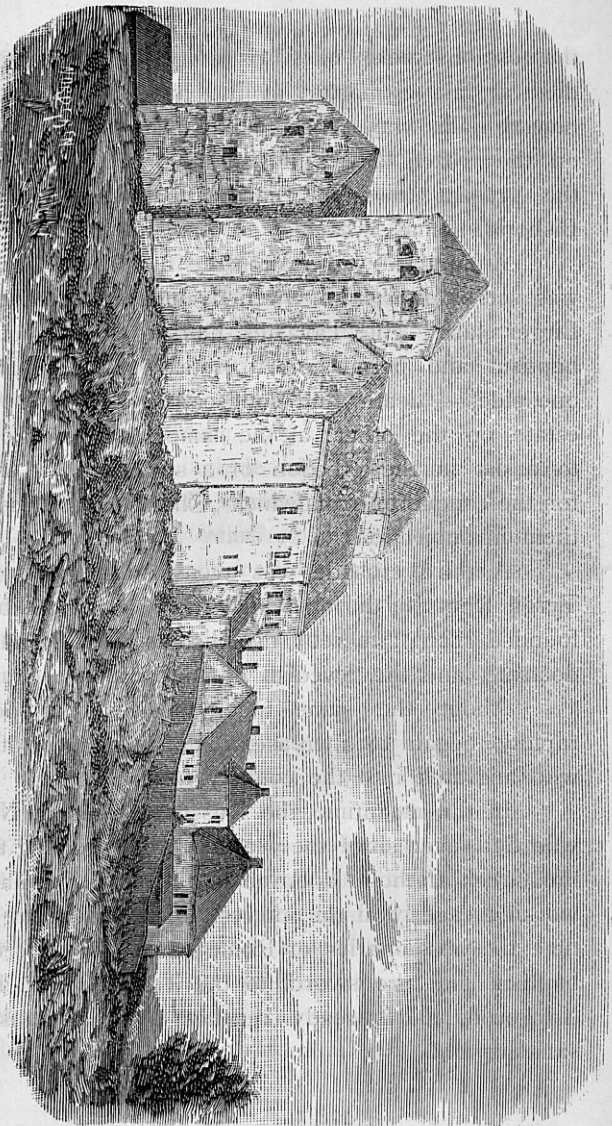
A hundred years after the first crusade, a second was set on foot from Sweden under the leadership of Birger Jarl. The Tavastes had to choose between — baptism and permission to retain their goods on the one side, — death, and confiscation of all property and estate on the other; at the same time being compelled to assist in the erection of a strong fort (Tavastehus) for the conqueror, from which „Christian men“ could keep them in subjection.

A third crusade was even undertook by Marshall Tyrgil Knutson, during which the castle at Wiborg was founded (1293); thereby establishing the Roman Catholic doctrine, and the Swedish dominion in the country.

About the same time, the Swedish population rapidly began to increase, in consequence of settlers who migrated into the country from Sweden.

In the meantime, the Russian Dukes at Novgorod, who had, ever since the year 1220, been trying to spread the Greek Catholic doctrine in the east of Finland, were working eagerly in the interests of same, and at the same time the missionaries of Rome came from Sweden with baptism and the sword, to the Tavastes, the Dukes of Novgorod, had already reached the Carelians on the same errand.

Abo Castle, founded 1157.



A long, tedious war was the result of this meeting between the representatives from the east and western countries, during which, the adherents of these two churches, turned on one another in the same bitter way, as they had treated the pagans before.

Peace was eventually proclaimed in the year 1323, and the boundary line determined upon.

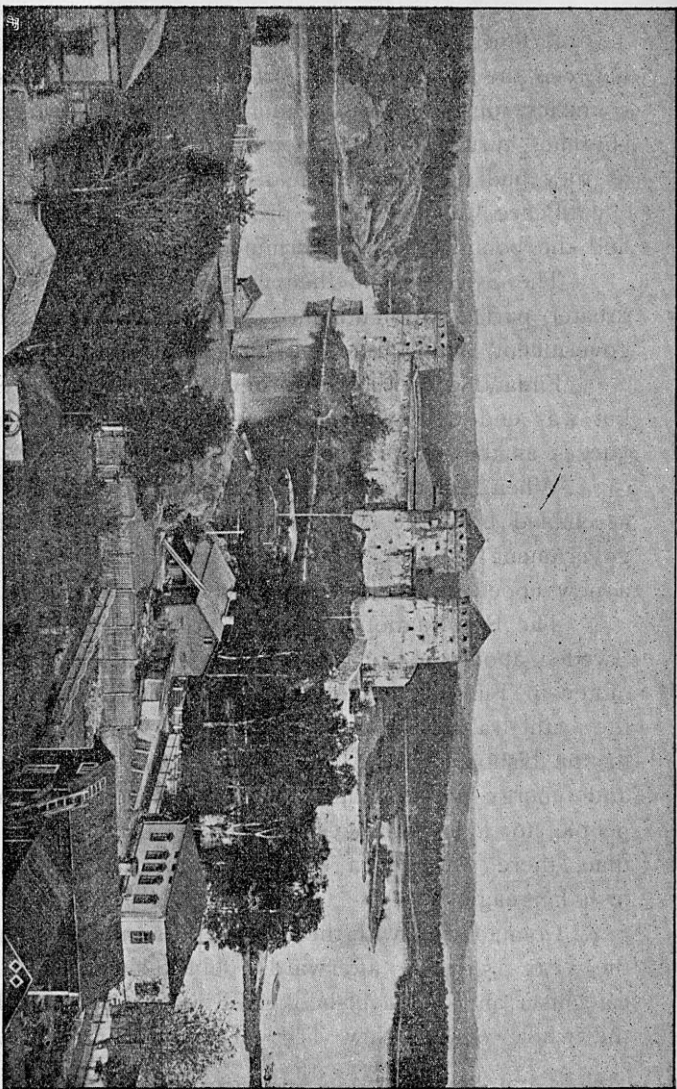
The Swedes, who then came into possession of the greater part of Finland, introduced their laws, form of government, and culture into the country.

Finland constituted a province subject to Sweden, but was endowed with the same political rights and privileges as the mother-country.

When Gustavus Wasa, king of Sweden, (1523) assembled both the ecclesiastical, and the constitutional government together, under his powerful ruling hand, a new epoch dawned both for Sweden and Finland.

The Reformation was introduced into Finland and Sweden about the same time. Its most prominent promoter in Finland was Michael Agricola, head-master at the cathedral-school in Åbo, and afterwards appointed to the bishopric there. He worked with much strength and energy in his endeavours to raise the Finnish people to a higher level of intelligence. Up to his time, there was not a single book printed in the Finnish language.

Commencing with the printing of an abc book about the year 1540, he afterwards published Luther's first catechism and a prayer-book in Finnish. He translated the whole of the New Testament into Finnish, which



Olofsborg Castle (founded 1475) and part of Nyslott Town.

was issued from the press in 1548. Thus placing the most precious of all books „the revealed Word of God“ into the hands of the Finlander, for the first time in his own mother-tongue.

It is therefore not to be wondered at, that the Finlanders cherish the memory of this man in grateful remembrance.

During subsequent centuries, light and shadow following each other in alternate succession, have been the lot of the honest, upright Finnish people. Swedish Potentates in authority, have often treated the Finnish peasant in a hardhearted austere way, and it was a turning point for the prosperity of the country when Count Per Brahe became Governor-General for Finland. By his appointment, fresh life and many improvements were introduced into almost every branch of social development. Under his direction, Finland obtained a University of her own, which was founded in Åbo in the year 1640. The Finnish people have erected his statue in the above town, as a mark of gratitude to his memory.

With longer and shorter intervals between, it fell to the lot of Finland to be the scene of war during the continual controversies between the Swedish and Russian powers.

„The great war“ (1700—1721) represents a particularly gloomy period in the history of Finland. Whilst the sons of the country were accompanying their monarch, Charles XII, on warlike expeditions to foreign lands, the country was left in a destitute and defenceless condition, against

the attacks of the Russians. Thousands of people of all ages and sexes, were either taken as captive slaves to Russia, or else sold by their masters. It was reported in the year 1726, that no less than 1,000 Finlanders were kept in bondage at Ispahan, the capital of Persia. As many as could fled to Sweden.

All the Åland Islands were evacuated. The number of inhabitants had so decreased, that in a few years after the treaty of peace was concluded, (1721) there were not more than 275,000, in comparison with 450,000 for thirty years previous.

Peace being declared, proved a most fortunate thing for the country. Arms were, for a time laid down; though twice again before the close of the century, war broke out between the old enemies. Afterwards, all became calm until 1808, when for the third time during the same century, Finland was taken by the Russian troops, who this time remained in possession. The Finlanders defended themselves in the bravest manner, gaining several victories over the Russians, of more or less importance; and it was then —

„A conq'ring army could be seen,
Through hunger, cold, to struggle keen“.

When increased supplies however, failed to come from Sweden, the brave Finnish troops could no longer hold out against the superior power; thereto came the capitulation of the strong fortress of Sveaborg, situated at the entrance of the harbour to Helsingfors, which in

an ignominious way, without a stroke of the sword, was delivered over into the hands of the enemy.

By this final step the future fate of Finland was sealed.

FINLAND ANNEXED TO RUSSIA.

It was not to be wondered at that the Finnish people now began to grow weary of being the constant scene of war for contending parties, and longed for a permanent calm and peace.

After the conquest of Finland, the Emperor Alexander I of Russia presented a programme to which the leading men of Finland could unhesitatingly accede. On Feb. 1:st 1809, the Emperor at St Petersburg, convoked the four States of Finland to a public diet to be opened in Borgå on the 20:th of March, in order to consult with him, concerning the welfare of the Finnish people. A good deal of doubt prevailed however, as to how far this convocation of the diet would be loyally adhered to, but the election of members, after much deliberation, was at length completed. When the Diet was however opened on March 27:th by the Emperor in person, information had, in the meantime, reached the country that Gustavus IV Adolphus, King of Sweden, was dethroned. This tended considerably to ease the minds of those assembled — their lawful monarch no long wore a crown — the victor in possession promised to maintain the laws and constitution of the country. Therefore, on

March 29:th Alexander was acknowledged as the legal Sovereign of the country; the Estates taking the oath of allegiance. This done, the Emperor then delivered over to them, His Majesty's „Imperial Right of Assurance“, contents of which were as follows, —

„Since the Grand Duchy of Finland has, by the Divine order of Providence, come into our possession, we herewith desire to ratify and confirm the Religion and Fundamental Laws of the Country; together with the Rights and Privileges which each Estate in particular, and all the inhabitants in general, both high and low throughout the Grand Duchy referred to, according to the Constitution, have hitherto enjoyed. We do hereby pledge ourselves to retain all these Constitutional Rights and Privileges, in their original form, firm and undisturbed, by virtue of their full legal power.“

From this day, the Grand Duchy of Finland became a separate constitutionally governed State by a real-union with the Empire of Russia; whose reigning monarch for the future, was to be the Grand Duke of Finland. The Emperor came in person to close the Diet, July 19:th 1809. After touching upon other points, he adressed the following words to the assembled, —

„Raised to the standard of Nations, amongst which, the Finnish people for the future will be ranked; this noble and upright people, under the protection of their own laws, will, by cherishing the memory of their former government, above all else, serve to cultivate a firmer, and more inexplicable tie of friendship, to which peace will surely restore.

The chief point aimed at, through all my anxieties, will be gained, when I see this people prosperous, and undisturbed by alien molestations, independently thriving within their own borders; devoting themselves to agricultural and other lawful industrial pursuits, under the safe-guard of their own laws and customs; and thus by the attainment of realized felicity, vindicate the designs that I have had in view, together with the welfare and prosperity of their future."

Several Imperial propositions were brought before the Diet in Borgå, amongst which, was the re-organisation of a distinct and highest Court of Appeal. This, to begin with, was called the „Imperial Council“, but after 1816. it assumed the title of „The Imperial Senate of Finland“ having its seat at Helsingfors. During the first half century after the annexation of Finland to Russia, matters made but slow progress in the way of political and economical development; though there was some advancement made in the right direction, nevertheless.

During the reign of Nicolas I (1825—1855) a kind of re-action was felt throughout the country, insomuch, that an oppositional current tended to mar the earnest efforts already made for progress and enlightenment.

It was as if a numbedness lay over the whole of intellectual life throughout Finland. Public speaking was subject to the most severe censure. Scarcely any books of value were published, and even the one newspaper issued in the country, was converted into an official organ, and this was a sorry specimen of its kind. The diet was not convoked during the whole time. While the

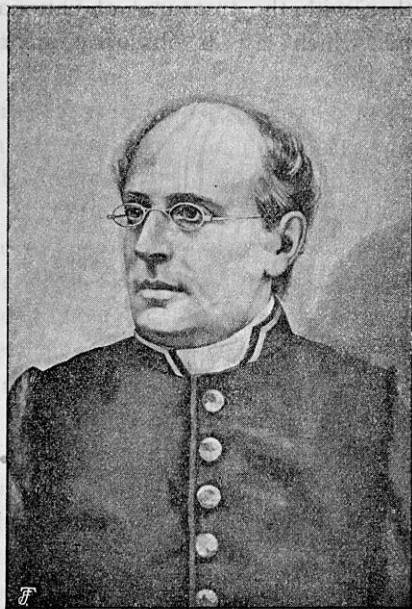
nation was labouring under this weight of censural pressure, — national-perception, which had already awakened to life, found a means of expression through the eminent men who took a leading position in the literary world in those days. These men of note were Runeberg, Lönnrot, and Snellman.

The deeds wrought by these literary champions during their lifetime, have been of the most touching signification for the development of national culture and knowledge.

JOHAN LUDVIG RNEBERG, Poet and Patriot, was born 1804, died 1877. A classical author of the first rank, and according to the opinion of many, unsurpassed throughout the whole of the Swedish speaking literary world. The key note through all his poems is a flaming love for his native country, together with a glowing zeal for its advancement, on the path of enlightenment and liberty.

The language used is marvellously simple, but the artist has understood the hidden secret of moulding the same, so as to produce the most magnificent effects, with what appeared to others, insignificant material. In „Fänrik Stål's Fables“, which are now translated into several of the European languages, Runeberg has therein reached the height of perfection in his art, wherein he describes, the final struggles of the Swedish-Russian war in Finland, (1808—1809) in pictures of uncommon beauty. In these poems, the highest patriotic thought and sentiment of the Finnish race, have found vent in the truest and most expressive language.

As a mark of gratitude to Runeberg, for the great influence he exercised in the interests of his native land, a fine statue has been erected to his memory, which occupies a prominent position in the centre of the Capital.



Johan Ludvig Runeberg.

Elias Lönnrot is another name, held in the highest estimation in Finland. The person bearing this, took a leading part in activities newly awakened in another department, in connexion with his native country.

ELIAS LÖNNROT was born at a Finnish cottage in the Province of Nyland. He first began to study for the Medical profession, but what was more attractive to him, than the science of medicine, was his own, so lightly esteemed, native, mother-tongue, — the Finnish language, together with the treasures of national metrical compositions, which lay in obscurity amongst the



Elias Lönnrot.

Finnish people. The aim of his life was to work up the Finnish language, and awaken an interest for the same.

Himself an unassuming, single-minded man, endowed with all the best qualities combined, peculiar to the Finnish peasant, of which he was a true type; — he

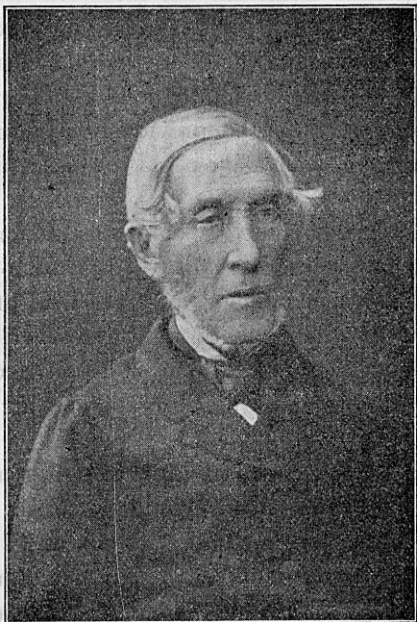
had every opportunity of gaining the confidence of the peasantry, by his candid, friendly manner of appearance, and thereby became initiated into the treasury of song, they, otherwise, with a certain amount of cautiousness, endeavoured to keep concealed, from this their friend and superior, Elias Lönnrot.

With an unquenchable assiduity, he traversed the districts of Finnish and Russian Carelia, where these ancient runes were to be found, collected them together, so that in 1835 already, the previously mentioned great National Epopee „Kalevala“ could be issued from the press.

Lönnrot also compiled a complete dictionary, containing the whole vocabulary of words (100,000) belonging to the Finnish language, and the first of its kind. The achievement of this work, extended over seventeen years of the evening of his life. Lönnrot became Professor of Finnish at the University of Helsingfors 1853. He died in 1884.

Lönnrot's work proved to be of the greatest signification for the development of the Finnish language. Hitherto the same had been greatly neglected. Although it represented the speech of seven-eighths of the Finnish population, it as yet, only possessed a most scanty literature, and there was not a single educational institution, where instruction was imparted in Finnish. If the children of the people wished to gain knowledge, it had to be obtained in the Swedish schools. This disproportion could not naturally be allowed to continue, and loud appeals for Schools, where Finnish would be the predominating lan-

guage, were heard from all quarters. Such a one was started in 1858. Since then, the number of Finnish, as well as Swedish Schools, have been steadily on the increase. Both High, and Elementary Government Schools have been established, and by means of self-denial, a

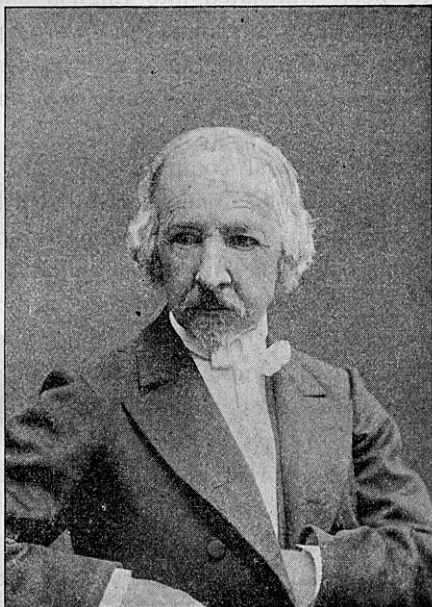


Johan Wilhelm Snellman.

considerable number of private Grammar and other schools for the people have been started.

But the work in connexion with the Finnish Language has not been confined to Scientific and Literary

pursuits alone. People began to ask that same might be brought to bear on the State and Social life in general, from which it had hitherto been alienated. An indefatigable kinsman, for the furtherance of this scheme, was the talented JOHAN WILHELM SNELLMAN who died



Zacharias Topelius.

in 1881. He was a Philosopher of note, Literary Critic and Composer.

Another poet, whose name is highly worthy of mention, is the still living ZACHARIAS TOPELIUS, who,

during trying, censurable times, — when the privilege of publicly expressing one's mind was extremely limited, — so well understood, how, in a symbolical form, inaccessible by the law, to interpret the longing desire for liberty and independence of the Finnish People. His „Surgeon's Stories“ have been translated into English and several other languages; and by his numerous works published for the children several of which are translated into English, he takes his place as a composer of the first rank.

Amongst the musical composers of note, must be mentioned the long to be remembered Fredrik Pacius. Though originally hailing from Germany, he spent over 40 years in the culture of music in Finland. Besides writing many fine compositions, he set to music the beautiful lines of Runeberg, which compose the Finnish National Anthem, and which has won for him a name throughout the North European musical world.

Amongst the many Finnish Painters, ALBERT EDELFELT, HJALMAR MUNSTERIJELM, and O. KLEINER, are well known, as artists of first class standing.

WALTER RUNEBERG, son of the poet, is a renowned sculptor. His principal work of art is the magnificent statue of Alexander II erected on the square, facing the Senate at Helsingfors.

CARL SJÖSTRAND is another sculptor of note. His ideas have been principally devoted to the characteristic sketches in the „Kalevala“, and he has understood the art of reproducing same with the chisel, in a masterly way.



Monument in Helsingfors to Alexander II, late Grand Duke of Finland.

Several musical artists, — both instrumental and vocal, have gained a renown, both at home and abroad.

Whilst the reader's attention is attracted to the Finnish notables, who have, each in their different sphere, proved an ornament to their country, a pause is made for a moment, to insert a name, — and this time that of an Englishman, who, by his actions, displayed a fervent interest in the Finnish people, worthy of record in the annals of history. —

JOSEPH STURGE, born at Elberton in Gloucestershire England, Aug 2:nd 1793, died at his residence in Edgbaston Birmingham, May 14:th 1859, is a name closely associated with Finland and its people, in times when the distressing ravages of war were felt in many a Finnish homestead, and starvation stood at the door of both fisherman and peasant.

It will be remembered that shortly before the outbreak of the Crimean War, Joseph Sturge, — urged by a higher impulse, and accompanied by two friends, took a journey to St Petersburg, where he had a most touching interview with the Emperor Nicolas I, with regard to the averting of the pending war. This however could not be effected, and Joseph Sturge, after receiving much kindness from the Emperor, returned to England. The following year „the still sad music of humanity“ having reached his ear in his quiet Edgbastonian retreat, he set out once again to the north of Europe, — this time to the coasts of Finland, where he distributed a sum of money, amounting to nearly £9,000. which, by his energetic efforts had

been collected throughout Great Britain, for the Finlanders, who had suffered at the hands of the English during the terrible war.

By this noble deed, much of the animosity, raised by the war, was removed, and instead of that a connecting link of friendship was wrought between the sons of Albion and Suomi.

A peacemaker who „went about doing good“ can in truth be implied to this, true christian minded benefactor, Joseph Sturge, whose depth of feeling has been so justly expressed in the following lines from the pen of the American poet Whittier, —

And so to Finland's sorrow
The sweet amend is made,
As if the healing hand of Christ
Upon her wounds were laid.

Then row thy boat, O fisher!
In peace on lake and bay;
And thou, young maiden, dance again
Around the poles of May.

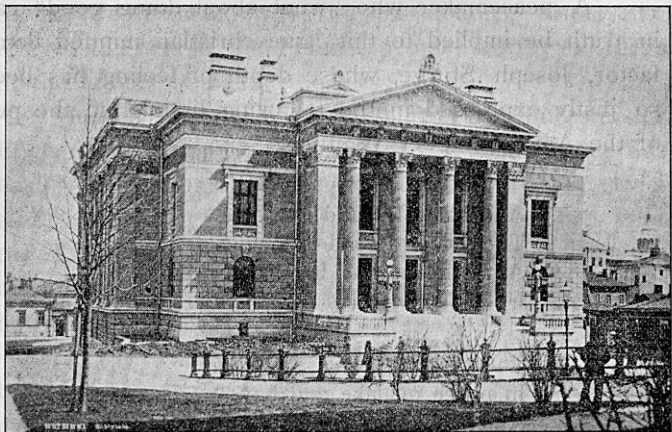
Sit down old men together,
Old wives in quiet spin;
Henceforth the Anglo-Saxon
Is brother of the Finn!

✱

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When Alexander II, 1855, ascended the throne, a brighter period dawned for Finland, inasmuch, that the Constitutional order of state was revived in the year 1863. The Diet, which had not assembled for fifty-four years was now convoked, and opened by the Emperor in person, with a speech in French at Helsing-



The House of Parliament or Landtdag.

fors, the Capital. Since then, the work in common, between regent and estates, has gone on uninterruptedly; the Diet being convoked periodically, first with an interval of five years between, then afterwards during the reign of Alexander III, with only three. The result of these united efforts has been, that rapid progress has been made in every sphere of development throughout the country.

Finland has obtained its own coinage, consisting of marks and pence, with a fixed standard of gold. A new industrial law, of a more liberal feature has been passed. Communication facilitated, by means of railways laid down.

Womens' rights extended, and Common suffrage introduced into the towns.

A new Ecclesiastical law was also passed in 1868, which permitted laymen to take part in the administration of ecclesiastical matters. The Educational Department was separated from the supremacy of the Church, and placed under the direction of a School Board.

A Dissenting law was passed in 1889, which gave the right of free religions exercise to dissenters of protestant faith.

By the enacting of new Criminal laws, more liberal principles brought their influence to bear, and the passing of the new Penal laws denote important progress made in the right direction.

It is in place to here mention, that the Finnish language, whose rights, in consequence of a statute law passed in 1850, had been singularly under restraint, was, by the interference of the Government, raised to position, and placed on an equal footing with the Swedish.

The three past decennials thus fully prove, that the Finnish nation has now arrived at an advanced stage of maturity, and worthy of the constitutional form of government granted to their country.

Finland has, in a most honourable manner, maintained its position on the record of nations; and its

highest ambition is, that, under the protection of its Laws, and Constitutional states, as handed down from the forefathers of old, be allowed to toil on, in the furtherance of tranquil development within its borders.

The National Anthem.

Our Land.

Our land, our land, our fatherland!
Thou glorious word, ring forth!
No mountain rises proud and grand,
Nor slopes a vale, nor sweeps a strand,
More dear than thou, land of the north
Our fathers' native earth.

Our land is poor as all can tell;
No gold our rivers hold;
A stranger scorns its heath and fell;
And yet this land we love full well;
For us — with mountain, wood and wold —
'Tis still a land of gold.

We love our rivers thundering tide
Our streamlets sparkling bright;
The murmuring of our forests wide,
Our starry nights, our summer's pride,
All, all that e'er, with sound or sight,
Has filled us with delight.

'Twas here our fathers fought the fight
With thoughts and sword and plough;
Here, here in moments dark or bright,
Mid fortune's smile, or fortune's spite,
The Finnish people's heart would glow,
'Twould bear both weal and woe.

And who could count the struggles dire
Which that brave people stood,
When battle raged with sword and fire,
And frost and famine spent their ire;
And who could meet their outspread blood,
Their patient, dauntless mood?

It was for us their life-blood flowed,
Here, here, upon this shore;
'Twas here with joy their bosoms glowed;
'Twas here in sorrow they abode:
Long ere we lived, in days of yore,
Our burdens here they bore.

How blest, how precious is this spot,
All that we love is here,
Howe'er hard fate may cast our lot
A land, a fatherland — we've got;
Oh what on earth can fairly e'er
Be to our hearts more dear?

And here, aye here we see this land,
Oh sight, how full of bliss!
We need but stretch the lifted hand,
And joyous point to sea and strand,

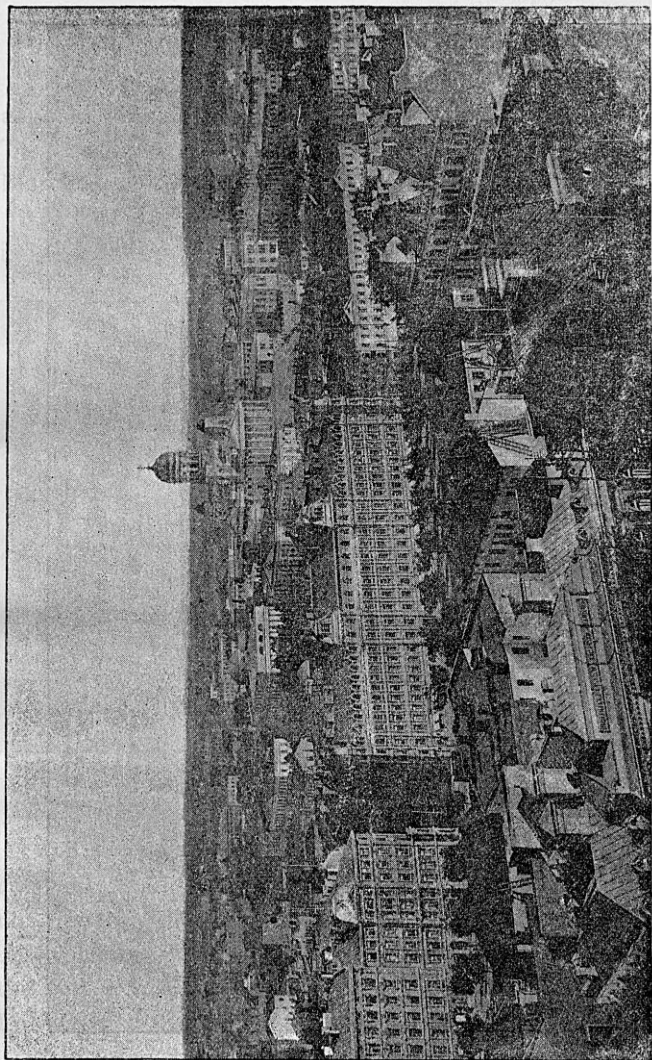
And say: Behold! this country — this —
Our fatherland it is!

An were we called to dwell in light,
'Midst golden clouds of morn;
Where thousand stars are glittering bright,
Where tears ne'er flow, nor sorrows blight; —
Still for this land so poor, so stern
Our longing souls would yearn.

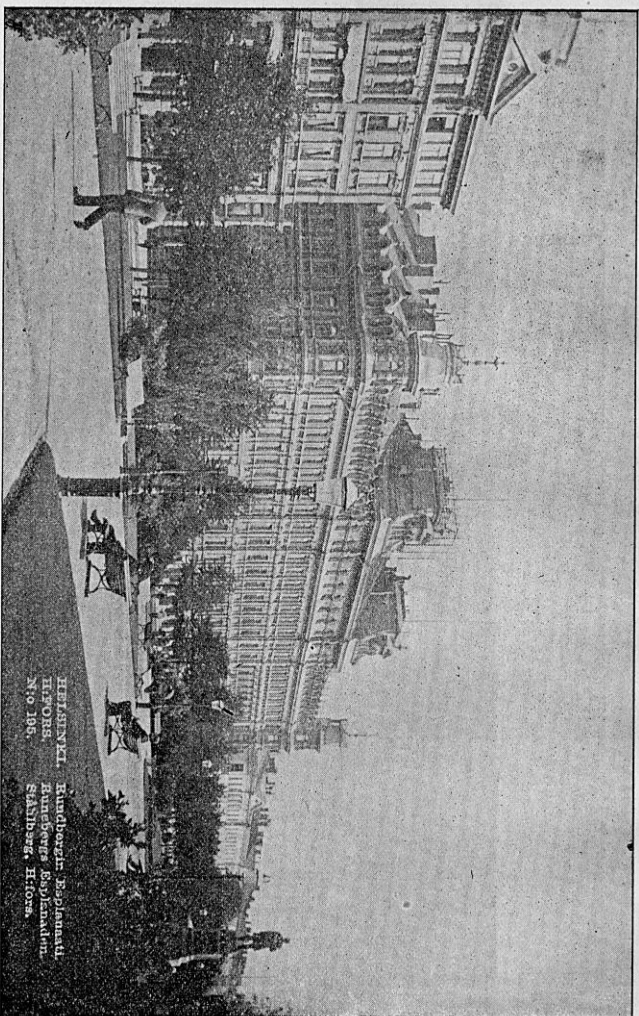
Oh land! thou land of thousand lakes,
Of song and constancy;
Against whose strand life's ocean breaks,
Where dreams the past; the future wakes;
Oh! blush not for thy poverty,
Be hopeful, bold and free;

Thy blossom in the bud that lies
Shall burst its fetters strong;
Lo! from our tender love shall rise
Thy light, thy fame, thy hopes, thy joys;
And prouder far shall sound ere long
Our Finland's patriot song!

J. L. RONEBERG.



View of Helsingfors.



HELSINKI. Rundbergstr. Esplanad.
H.FORS.
Rundbergs Esplanaden.
Stålberg, H:fors.

STATISTICAL REVIEW.

Finland has 37 towns: seven only of these have a population exceeding 10,000 namely Helsingfors, Åbo, Tammerfors, Wiborg, Uleåborg, Nikolaistad (Wasa) and Björneborg.

The largest of these towns is Helsingfors, the Capital, which has a population of about 75,000.

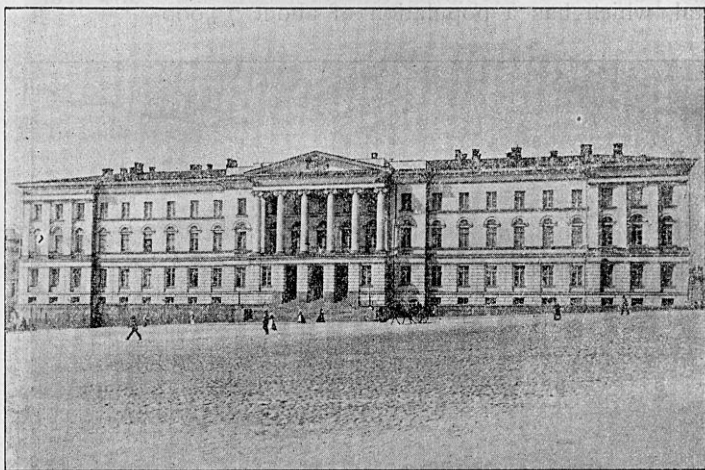


The Senate.

The town is new and well built; has a lively commerce, and is the residence of the Russian Governor-General, the seat of the Finnish Senate, and other government offices in connexion with the University and the Polytechnic Institute; also several Swedish and Finnish Literary Societies for the advancement of Art and Science.

In the autumn of 1896, there were 132 Lecturers, and 2,113 enrolled Students (203 of whom were females) at the University.

The Polytechnic Institute for the training of engineers, architects, etc., has a staff of 33 teachers, and 175 pupils.



The University.

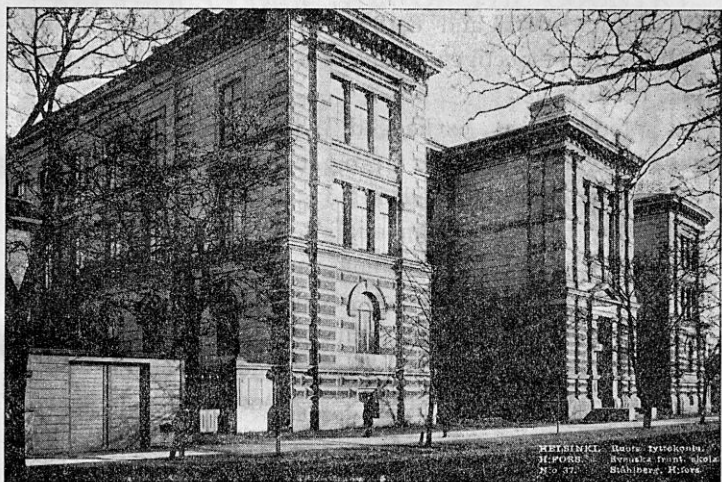
With regard to the national school education Finland is at a promising stage of development.

At the stationary Schools in 1894*) 67,043 pupils received instruction from 1,850 trained teachers.

*) The figures given in this chapter are in each case taken from latest published official reports.

In 1891, it was proved, that out of 470,382 children, between the ages of 7—16 years, who attended the National, Ambulatory and Evening Schools, together with those who were instructed at home, and others attending the Abnormal Schools, 448,859 were receiving instruction.

There are six Seminaries, specially established for the purpose of preparing teachers, both male and fem-



The Ladies' School in Helsingfors.

ale, for the National Schools, with a four years' course of training.

For the higher grades of education, there are 52 High Schools, 27 where instruction is imparted in Finnish, and 25 where the same is imparted in Swedish. 6,139 pupils are being educated at these schools.

There are 63 Ladies' and Preparatory Schools, and 4,776 pupils.

For the practical branches, there are 2 Agricultural Institutes, 19 Dairy Schools, 1 Forest Institute, 7 Commercial, 5 Industrial, and 27 Trade Schools.

In 1894 there were 6,963 manufactories in the country, at which 58,200 workmen were employed.

In the same year 8,489 ships entered the different Finnish harbours, and 8,482 left same, representing in each total, a respective tonnage of 1,647,288 and 1,636,872 tons registered.

Merchandise exchanged with foreign countries amounted in 1895 to 150,346,000 Finnish Marks (= Francs) imported, and 142,935,000 exported.

The Finnish Commercial fleet consisted the 1:st January 1895 of 1,964 sailing vessels, and 404 steamers, or together 265,646 tons registered.

The railways, which all belong to the Finnish Government, exceeded in 1895 2,390 kilometers and gave an interest of nearly 3 percent on the building capital.

In 1895 there were 694 Post Offices, at which 912 officials (of whom 352 females) were employed. 25,388,241 letters &c. were expedited during the year, of which 10¹/₄ million were newspapers and other periodicals subscribed for. The number of newspapers and magazines issued in 1896 is 179, of which 72 are in Swedish, and 107 in Finnish.

The National Debt in Finland amounted in 1895 to about 73,000,000 Finnish Marks.

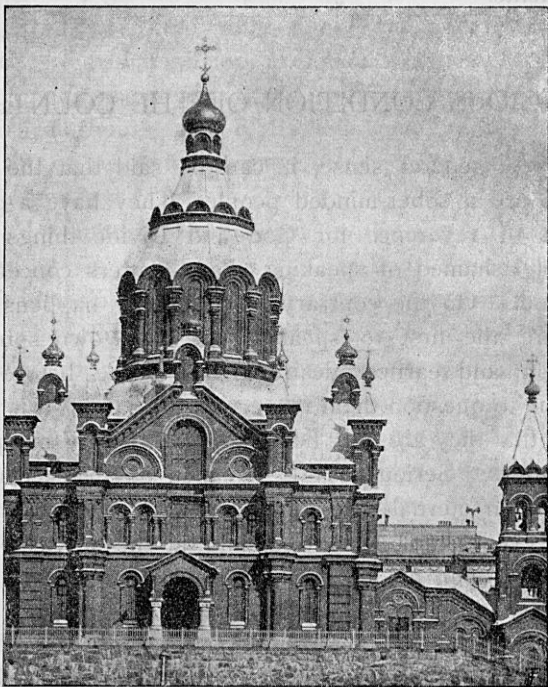
The National Budget for same year estimates the Revenue at 67,635,174 Finnish Marks and the Expenditure at 53,711,712 Marks thus shewing a balance of 13,923,462 Finnish Marks over and above the disbursements.

RELIGIOUS CONDITION OF THE COUNTRY.

IN a general sense, it can be said that the Finlanders are a sober-minded people. They have a great amount of reverence for God and Divine things and are not ashamed of speaking about matters concerning their soul. On the contrary, it frequently happens that they are the first to speak about their own spiritual condition, and earnest desire to find peace, before one has time to question them respecting the same. It is very seldom that they are ever heard to speak lightly of spiritual matters. Seriousness is stamped on every countenance when eternal things are spoken of. During prayer almost every knee is bowed, and at the services held out in the open air, every head remains uncovered during the singing, prayers and sermon.

It should be here understood, that the above remarks refer more especially to the working classes; as a great amount of unbelief has unfortunately crept in amongst the educated classes. Churches and Chapels are very little attended by the majority of these, and the Sabbath is, instead, converted into a day of pleasure and dissipation.

The Finnish people have often experienced in times of adversity that „Salvation belongeth unto the Lord“. Sorely have they been tried in times of famine, pestilence and wars, and under such circumstances



The Russian Church in Helsingfors.

they have not altogether forgotten to seek for comfort in the revealed Word; which they have had, both in the Finnish and Swedish languages for centuries past.

History can also relate of many „a burning and shining light“ in times gone by.

Alas! it has often happened, that even in this present century, persecution and imprisonment have



The Lutheran Church in Helsingfors.

been the lot of many a one, who dared to separate himself from the public. Such conduct was considered to have a tendency towards creating dissension in

the Church, and should therefore be counteracted by lawful means.

Ideas of a more liberal character have happily, since then, made their way even to this northern spot, and when the Church does now and again solicit the assistance of the worldly authorities, in order to prohibit one from preaching the gospel, who is not officially authorized by the State; — such steps are generally ignored by the general community, and especially by the political Press. Such cases are therefore rare.

The State Church is thus, altogether referred to her own resources, as her only weapon of defence, by way of verbally and in writing, vindicating her rights, against those who are of a different way of thinking. When any of her representatives in this manner comes forward as spokesman, their mode of speech is unhappily, often mingled with pitiable animosity. In substantiation of this, we could cite examples, in which, even members of the Finnish Ecclesiastical Synod have in the political daily Press, uttered the most austere and unjustifiable accusations, against every branch of religious activity, not in conformity with the State Church.

Although the Finlanders, as mentioned, are looked upon as a serious-minded people, there are nevertheless, only a few, in comparison to the great majority, who have been led to a higher religious experience.

Several significant religious bodies, formed in the country during the present century, have not either tended to point out the direct way to the purpose aimed

at; on the contrary, poor souls have been led a winding, round-about way in search of salvation; one or two in the long run perchance, finding the true way „which leadeth to perfection“.

The oldest of these „*The Pietists*“ teach in their doctrine, that perfect assurance of divine adoption can never be obtained in this life; but that it is necessary, in order to obtain eternal salvation, to be persevering, in constant penitence and walking in newness of life, thus holding out till the end. It is not without its signification, that the representatives of this body characteristically term themselves „*The Awakened*“.

Another extreme party are „*The Evangelical*“. According to their theory, the work of grace in the soul is wrought in baptism. In this sacrament we are regenerated, and become the children of God. According to this, all belonging to a Christian community are regenerated, and it is alas! but seldom that one hears it implied, that a sinner needs to be converted, or even that he is already a child of God.

A third spiritual body passes under the heading of „*The Laestadians*“, whose founder was a clergyman in Sweden named Laestadius. This movement is a kind of Romanism sprung up in the midst of Protestantism. Their doctrine teaches that „outside the church“, that is to say, their small circle, there is no salvation. Whoever wishes to be saved must enter in „by the door“, which implies confession of sin before the brethren of their circle, and from these, obtain the assurance of forgiveness. All who testify, that they have obtained the forgiveness

of sins direct from God, are considered by the Laestadians as being next to heathen. When at their meetings, they frequently get into a state of ecstasy, and give vent to their enthusiasm by clapping their hands violently, jumping, and dancing about in such an excitable manner, scarcely conceivable of the calm, quiet Finn. A sad point in connexion with this body, is, the trifling value which the leaders of the same, attach to the Word of God, and prayer; but at the same time, we are compelled to justly and wisely acknowledge that the same has done much towards mitigating the morals amongst the ignorant population consisting of Finns and Lapps in the northern part of the country.

All these different bodies are one in common, in the fact that they are strictly ecclesiastical, — incompatible towards others who hold different views to themselves, — and often live in a state of disharmony one with the other.

Latterly spiritual movements of a more liberal type have, however, found their way to the shores of this distant country.

The *Baptists* began to work here about thirty years ago. The number of members belonging to their community is about 1500. •

About ten years their junior is the so called *Free Church Movement*, which is something between the State and the Free Church. The adherents wishing their names to remain on the Ecclesiastical rolls, but at the same time being dissatisfied with the religious life and ritual at the State Church, they in consequence,

form separate societies for the breaking of bread. They have no special confession of faith, neither have they any kind of organisation laid down, so that it is difficult to say what the future results will be. At all events, it is probable that this movement will have an influence to a certain degree, in the development of spiritual life in Finland. Several trained, gifted men, take an active part as leaders of the movement. It is difficult to give the number of members, as no statistical report has been published, but it is sufficient, that about twenty preachers are working in connexion with same.

In addition to these different branches of Protestant work as mentioned, there is the Greek Catholic Church with about 42,000 adherents; these are with few exceptions Russian natives.

Important efforts have been made in the cause of *Temperance* during the past twenty years. The idea of these societies, has not, however, been grasped with that interest, it so justly claims.

In Finland, there are at the present time about 180 Temperance societies, with a membership of about 12,000. Their work is too, alas! not out of place here. The liquor traffic has found its way even to these distant northern shores, and made fearful ravages amongst the people.

The annual sacrifice on the altar of inebriating drink, amounts to about 25 to 30 millions of marks. This is a heavy self-imposition on a people, of whom their own poet and countryman once sung „Our land is poor as all can tell“.

ORIGIN AND DEVELOPMENT OF METHODISM IN FINLAND.

It was in the year 1866, that two young sailors, named Wilhelm and Gustaf Bärnlund, returned to their native town, Kristinestad in Finland. During several long years of absence from their native country, these brothers had both been converted to God, amongst the Methodists in America, and become members of the Church. Although we have no authentic proof for our supposition, we nevertheless believe that the Rev O. G. Hedström of the Bethel Ship „John Wesley“ at New York was the means used, in the hands of God, which led to their conversion. After their return, they began with strength and energy, to testify of that salvation, which they had themselves experienced. As was to be expected, this caused a great stir amongst the people, and „there was a noise“ throughout the town and district; this was partly caused by the cry of the awakened, pleading for grace and mercy, and partly by foes, who rose up in opposition, and in every way, tried to hinder these men in their godly work. The meetings were often disturbed by the mob, and the preachers were even brought before the magistrates. But the blade, which had hastily sprung up, was not to be so easily checked, and the work spread more and more, both in the town itself, and in the neighbouring villages. Many were converted to God, and everything looked promising for the future.

One of the brothers however, was unfortunately obliged to go abroad again, and the other, being stricken down by illness, was thus hindered from carrying on this promising work. The consequence was, that a good number of those, who had been converted to God, went back to the world again, for want of suitable spiritual guidance: there are, nevertheless, a few still left, who were brought to a true and lively faith by means of these two brothers Bärnlunds' work 30 years ago; which is a proof that the „Word of God shall not return unto Him void“. In the years 1870 and 1874, G. Bärnlund visited the Swedish Annual Conference, in connexion with the Methodist-Episcopal Church, on behalf of himself and others, to petition for a preacher to be sent to Finland. The rapid extension of work in Sweden, however, made it then impossible for the Conference to comply with his request.

Methodism was, nevertheless, to be founded in Finland. A Swedish local preacher, Karl Lindborg, had heard that a preacher had repeatedly been petitioned for from Finland. This, together with having casually met with several Finlanders, who were deeply sunk in sin and vice, caused him to seriously decide on starting over to Finland, to preach the gospel there.

For this purpose, he arrived in Nikolaistad (Wasa) in 1881, without money and without friends. Difficulties and opposition of all kinds met him werywhere, but doors gradually opened, and opportunities were offered for him to preach. He, however, did not allow himself to stay long there, but hastened on to

his brethren in faith at Kristinestad, who had been waiting 15 years for the opportunity to welcome a Methodist preacher to Finnish shores, and who had almost given up all hopes of the same. Lindborg then hastened forward on his 60 miles walking tour. That the meeting between the unknown and yet well known brethren was hearty, can be well understood by



Methodist Chapel in Kristinestad.

all. Brother Bärnlund was especially gratified to find, that his hopes had at last been realised. He soon began to have some premises fitted up as a preaching hall, and presented same to the Methodist body. This — the first Methodist-Chapel in Finland — was dedicated in the summer of 1882 and still continues to serve for the purpose intended.

One of those, who, at the time of the Revival 15 years ago, was converted, a Mrs Christina Svanström, widow of a sea-captain, has ever since lived in communion with the Lord. This faithful woman, feeling specially moved and drawn towards the many poor children exposed to want and destitution all around, decided on doing something towards rescuing these waifs and strays from poverty and sin. In conjunction with her daughter, she established an Orphanage in 1886, where kind and loving care could be bestowed on some of these little ones. To begin with, 7 children were admitted, and the following year 5 more were added to the number. It has happened sometimes, that infants a month old, have been received there. 35 children in all have here found a home. The number is not large by any means, but it is at all events, an important work of prayer, faith and love, when one takes into consideration, that the same has been accomplished by two poor women, who have lost husband and father respectively.

We now wish to draw the reader's further attention to the development of Methodist preaching operations in Finland.

After Lindborg had preached for a time at Kristinestad, he continued to work southward as far as Åbo, and the Åland Islands, and northward as far as Gamlakarleby, where he arrived in the autumn of 1882. The „Circuit“ he thus ministered to, had a range over 150 miles and had to be traversed by means of posting. Glorious revivals had broken out at several places, but opposition and persecution were not wanting either.



O rphanage in Kristine's tad.

Lindborg visited Sweden twice about this time, first in 1881, then again in 1882; both times, on behalf of Finnish friends, he raised the Macedonian cry, and in 1883 it was listened to. A preacher, Gustaf Wagnsson, was now appointed to Wasa, and worked there for three years to the blessing of many, both in this town, Kristinestad, and Gamlakarleby. In 1884 an Elder was further appointed to Finland, namely, Bengt A. Carlson, whose field of labour was Helsingfors, the Capital. Carlson who was beloved by many, and respected by all, did everything in his power, towards laying a good foundation. People of all classes flocked to hear him in the little Preaching Hall at Helsingfors. In the year 1885, Carlson was appointed Presiding Elder for the District of Finland. The work extended step by step, and several more preachers, had, soon after, to be sent from Sweden, to strengthen the forces. A religious Monthly Magazine was published by Carlson in 1886.

The work had been, up to this period, entirely confined to the Swedish speaking people, but in 1887 steps were taken to reach even those who compose about seven-eighths of the whole population of Finland.

The above mentioned Karl Lindborg, was appointed that year to Björneborg, where Finnish is the predominating language. Although Lindborg was not acquainted with the language, and had to preach through an interpreter, the Lord so blessed his efforts that many sought and found peace. The same year the Finland Mission secured their first Finnish preacher in J. W. Häggman, who had both languages at his

command. About this time, or in the year 1891, the Methodist Episcopal Church obtained the right to free religious exercise, and thus became, in a legal way, acknowledged by the Government. Carlson remained seven years at the head of the work in Finland. When he returned to Sweden, there were, in addition to himself, 7 preachers at work on the Finnish field. There were 8 societies formed, comprising about 500 members.

John Roth was then appointed P. E. in 1891, and the following year he was made Superintendent for „the Finland and St. Petersburg Mission“. His work was however of brief duration: only two years. He succeeded, nevertheless, during the time, to set several good plans on foot, especially in connexion with the work amongst the Finnish-speaking people. Means were taken for the publishing of a Hymn-Book, and the Church Discipline in the Finnish language, also a Monthly Periodical called „Rauhan Sanomia“ (Peace Tidings) which has been issued since the beginning of 1894 with G. A. Hidén as editor.

When Roth removed to Sweden, in 1893, the present Superintendent, N. J. Rosén, was appointed to this office.

Although it cannot be said that the Mission in Finland has made extraordinary advances, still, we can nevertheless see, on looking back, that the Lord has abundantly blessed our labours.

That there is a most important mission to carry out in this country we are vitally convinced. This mission must be to preach, according to the principles of Protestantism, a free and present salvation, and thereby

doing all in our power to make Christendom a practical reality in the lives of its confessors. But in order that this may be carried out, we believe, that those, who have been brought to life in God, should be permitted to enjoy the privileges of true Christian society, founded on New Testament lines. That it is impossible for such society life to come to development, where the system of the State Church exists, is even acknowledged by leading men belonging to the same.

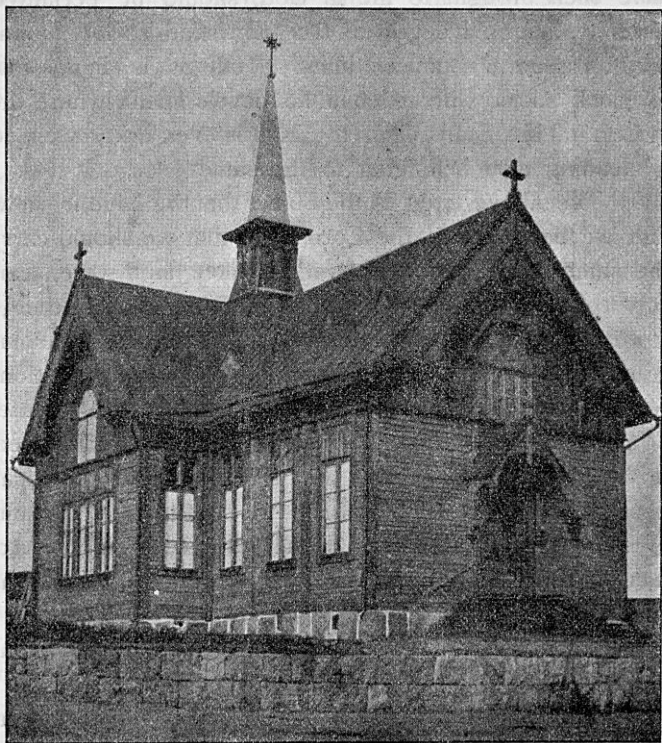
The above cited is the object that we have in view, and we believe it is the Lord's will that we should carry the same through. But as yet, we have, as it were, scarcely come further than the very beginning. Out of the 37 towns in Finland, we have only work going on in 11, some country places excepted. From every quarter, petitions reach us to come and preach, and it would be an easy matter at any time for us to take up new ground, as yet untouched, if we only had the means and the men at our disposal.

It is of course impossible to give the exact results of the work in figures, but the statistics from the Annual Meeting 1896 will somewhat give the reader an idea of the present extent of the work.

Number of Members were 832 and 20 Sunday Schools, with 73 Teachers and 1,091 children.

For Foreign Missions 1,373 Marks (Francs) were collected, and the total of money collected amounted to 29,065 Marks, or nearly 35 Marks per member.

There are 4 Chapels in the country: in Gamla-karleby, Wasa (Nikolaistad), Kristinestad and Ekenäs, valued at 56,000 Marks.



Methodist Chapel in Ekenäs.

A good Hymn-Book, containing 386 hymns, was published in 1894, and the Finlanders now sing with life and joy Charles Wesley's beautiful hymns; and while these lines are going to press, John Wesley's Sermons are finding their way to the different homesteads throughout Finland, and we live in hopes that they will carry with them a lasting impression to the blessing of many.

Sixteen Preachers are in active service. Of these, ten speak the Swedish language, four both Swedish and Finnish, and two Finnish only.

Five of the preachers are Finnish natives, and several more could be had with ease, if we only had the opportunity of giving them the training which is absolutely necessary, if their work is to be of permanent use.

Special attention has been given to Finnish Literature, with the result that in all nearly 4,000,000 pages have been printed and published by the Mission during the three past years.

At the present time, four Magazines are published: one in Swedish and one in Finnish, for the edification of believers, and one Children's Paper in each of these languages.

The Names of the Preachers are (1896) as follows:
Nicolaus J. Rosén, Superintendent and Preacher in charge of Helsingfors Swedish Community.

Anders Grönblad, Nikolaistad.

Gustaf A. Hidén, Helsingfors, Editor of the Finland Mission Magazines, and Book-Agent; also Preacher in charge at Kotka.

Hjalmar Bergqvist, Björneborg.

Herman Rabe, Ekenäs.

Erland Björnberg, Åbo.

Anton Hultqvist, Gamlakarleby.

August Ek, Wiborg Swedish Community.

Johan E. Jarl, Kristinestad.

August Berg, Helsingfors Swedish Community.

Mattias Lehtonen, Helsingfors Finnish Community.

Karl Lindborg, Lovisa.

Ludvig Ahlgren, Tammerfors.

Harald E. Fagerlund, Wiborg Finnish Community.

K. U. Strandroos, St. Petersburg.

G. A. Blomqvist, St. Petersburg.

May the reader of these lines earnestly pray, that the Spirit of God may rest upon these northern countries, according to His holy promise; that an abundant harvest for Eternity may be the fruit of the Evangelical labours laid down for the eternal welfare of souls, and that the Gospel truths here rooted, may furthermore spread their blessed influence to „regions beyond“.



Preachers in the Finland Mission

1896—1897.



Nicolaus J. Rosén



Anders Grönblad.



Hjalmar Bergqvist.



Gustaf A. Hiden.



Anton Hultqvist.



Herman Rabe.



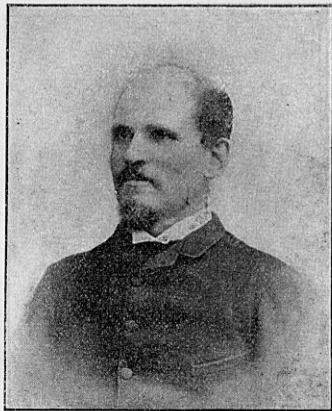
August Ek.



Erland Björnberg.



August Berg.



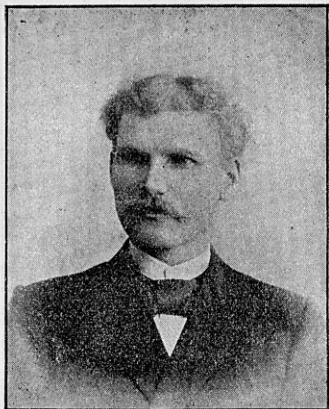
Karl Lindborg.



Mattias Lehtonen.



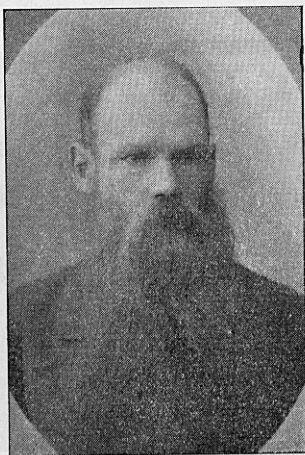
Harald E. Fagerlund.



Ludvig Ahlgren.




K. U. Strandroos.



G. A. Blomqvist.

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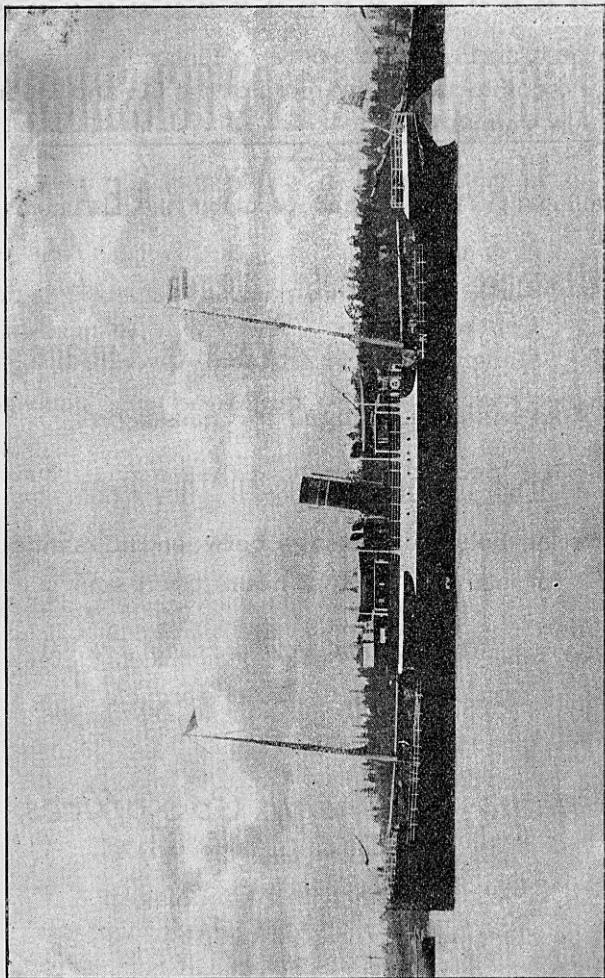
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(Finska Ångfartygs Aktiebolaget)

Telegr. address: KROGIUS.





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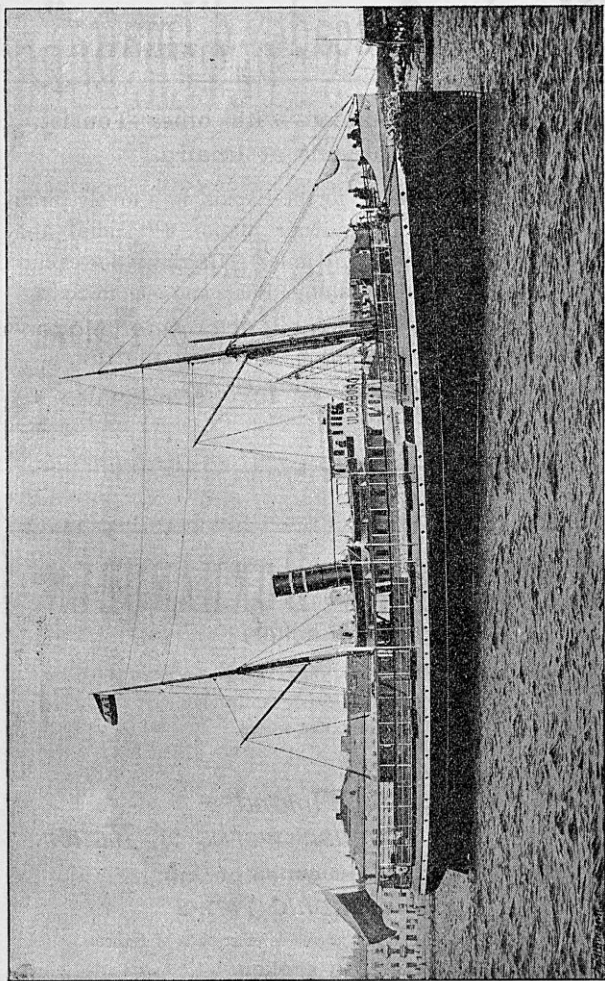
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